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A second remark relates to proportion. In the first volume the space given to travel, excavation, and decipherment is 353 pages, all interesting and important material, but by discreet omission and condensation the space might be reduced one-half without serious loss. On the other hand the chapters on sources (23 pp.) and the peoples (12 pp.) might profitably be enlarged. That Assyria should fill more than half (350 pp.) of the second volume is perhaps natural, in view of the comparative abundance of material, but when Sargon and his three successors, who reigned less than a century, fill about 45 per cent. of the space devoted to Assyria, the principle of proportion seems to be not well observed. And are these four kings, however interesting, of so nearly equal importance as to deserve each about the same amount of space (41, 41, 34, and 42 pp. respectively)? And if Esarhaddon is worth 34 pages, is not Hammurabi, the most illustrious name in Babylonian history, worth more than 10 (II. 80-90) ?

Within the self-imposed limits Professor Rogers has given us a book of sound learning and great excellence, serviceable to specialist and general reader alike. The spirit is conservative, the judgment sane, the treatment objective. In spite of the high cost (\$10.00 net), the book is sure to have the large circulation which it richly deserves.

DAVID G. LYON.

*The Civilization of Babylonia and Assyria: its Remains, Language, History, Religion, Commerce, Law, Art, and Literature.* By MORRIS JASTROW, jr., Ph.D., LL.D., Professor in the University of Pennsylvania. (Philadelphia and London: J. B. Lippincott Company. 1915. Pp. xxv, 515.)

PROFESSOR JASTROW's book is the first attempt on a large scale to present in English a comprehensive account of the Babylonian-Assyrian civilization. It treats in a most entertaining way all the main branches of the subject.

The frontispiece gives pictures of eight of the explorers, decipherers, and interpreters. The text is illustrated by a good map, and by 76 plates, some of which contain not one but several pictures. The selection and reproduction are admirable. The type is large, and the mechanical part of the work excellent. An index of 18 pages is a welcome feature.

Of course, none of the subjects are treated exhaustively, but all sufficiently to give the reader a fair view of the more important phases of the civilization. In the chapter on exploration and excavation the space is given almost entirely to the names (French, English, American, and German) of large accomplishment, while the less important are omitted, or disposed of in a few words. The same is true of the decipherment, in which the great names are Grotfend, Rawlinson, and Hincks.

The survey of the history begins with the obscure period of the struggles between Semites and Sumerians, and proceeds to sketch in broad outlines the relations of Babylonians, and later of Assyrians, to Elamites, Amorites, Egyptians, Hittites, Hebrews, and other nations. We get instructive glimpses of the shifting of empire, and of such great rulers as Gudea, Sargon, Hammurabi, Assurbanipal, and Nebuchadrezzar.

Nearly a fifth of the book is devoted to the religion (gods, cult, and temples), a subject which the author treats *con amore*, because it is one which he has made peculiarly his own, and in which he has made significant contributions to the science of Assyriology. The religion is a mixture of Semitic and Sumerian elements. One cannot read the chapter on the gods without feeling an agreeable kind of acquaintance with Shamash, the judge; Marduk, the merciful; Adad, the thunderer; Sin, the nocturnal illuminator; Asshur, the warrior; Ishtar, the love-goddess; and a score of other deities. The terra-cotta representations of these gods are crude and grotesque, but the representations in stone are often dignified and noble.

Cults and Temples is not exactly fortunate as the title of the fifth chapter, which is devoted so largely to demonology, magic, incantation, and portents. The chapter on law and commerce consists mainly of a summary of the Hammurabi Code, with illustrations drawn from records of business transactions. These give a varied picture of trade, marriage, law-suits, wills, adoption of children, and the multiform aspects of a well-regulated social system. The chapter on art describes briefly the architecture, sculpture, pottery, tombs, gem-engraving, and work in metals. Many of the great masterpieces are reproduced and described in detail, as the Entemena vase, the Naram-Sin stele, the ornaments of the bronze gates, and the diorite statue of a woman (p. 394). The great centres of culture, Lagash, Nippur, Babylon, and many others are thus brought before us in a most interesting way. The chapter on literature gives selections from the hymns, prayers, mythological poems, letters, reports, etc.

There is an occasional slip in proof-reading. On page 307 a line seems to have dropped out at the end of the first sentence. On page 41, bottom, two are reversed, and on page 40, middle, a line is repeated. The author's familiarity with the large and rapidly growing literature is attested by numerous foot-notes, which the reader can use as a guide for detailed study.

Dr. Jastrow's fertility in suggestion is charming, and often illuminating, but not always convincing. The statement (p. 314) that a certain treatment of slaves is due to "a regard to their feelings of pride" seems fanciful. The law prescribes that a native Babylonian who has been a slave in his native land, if bought by a trader in a foreign land, brought back to Babylonia, and recognized by his original owner, shall be set free "without money". The basis of this law is obscure, but it

can hardly be that suggested by Professor Jastrow. We may suppose that the slave was not a runaway, but that he had been carried off by a raid of the enemy. As a captive in a foreign land, he was permanently lost to his owner. If therefore he came home again, not by recapture, nor by effort of his owner, this owner could not have any just claim on him. It is not so clear why the trader who bought him in the foreign country must liberate him. There are many possibilities. The man who had been a slave at home may have been living at liberty in the land of his captors, as the Jews did in the Babylonian Exile.

In §§ 131, 132 of the Code (p. 311), relating to the suspect wife, the essential difference in the two laws is that in one case only the husband complains or is suspicious, the matter is private, while in the second case the wife is the subject of public gossip or scandal. In regard to the husband carried off as captive (p. 312, l. 4), we are informed that "making provision" for the support of his wife is "an indication of the husband's intent to return". The question of his intention is not at all involved in these two laws. Of course he will return if he can. The only question is, whether the estate of the captive is sufficient to support his wife in his enforced absence. If it is not, she is at liberty to remarry.

Of course in a book with such a mass of details occasional errors are inevitable. One such is the statement that votaries and priestesses never married (p. 308). On the most probable interpretation of paragraphs 144-146 of the Code it is evident that they did marry, and such marriage of a priestess of Marduk in the reign of Ammiditana is recorded at length in *Cuneiform Texts VIII* (=85-5-12, 10). On page 311, line 6 (adultery), the correct statement is not that king or husband might spare the guilty wife, but that the king might spare the guilty man, if the husband spares the guilty wife. On page 313, line 5, it is stated that a man may not marry his father's widow. It should be added, provided she has borne children to the father. The presumption is that marriage of a father's widow, who has not borne children, is legitimate. The statement that the adopted children of paragraphs 193, 194, of the Code are illegitimate (p. 304), although this is the view generally held, is not proven, and is highly improbable.

But such items, though blemishes, affect the value of this great work only in minor degree. In spite of them the treatment as a whole shows great care and mastery of the subject. The book is indispensable to one who wishes to have in a single volume a comprehensive and authoritative presentation of the larger aspects of Babylonian-Assyrian civilization. Those who desire a fuller treatment of some of the themes covered by Jastrow's book may find it in such works as Booth's *Trilingual Cuneiform Inscriptions*, King's *Sumer and Akkad*, King's *History of Babylon*, Handcock's *Mesopotamian Archaeology*, Rogers's *Cuneiform Parallels*, Rogers's *History*, and Harper's *Assyrian and Babylonian Literature*.